

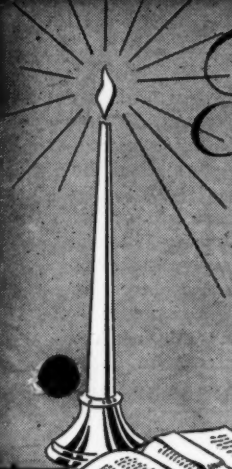



The Church of God



Evangel



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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism with the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

NOTICES

Anyone knowing the whereabouts of one of Brother B. L. Hicks' charts on Revelation, please contact me at once.—J. W. Watson, Route 1, Lee, Fla.

There will be a home-coming day at the Indian Run, Ky., Church of God, Sunday, June 25, starting at 9:30 a.m., with all-day services and a good dinner on the ground. We are expecting L. H. Aultman, state overseer, to be the special speaker. We are also starting an old-time revival on that date, with Rev. O. D. Robbins as the evangelist. Everyone is welcome. We want all churches in this vicinity to be with us.—W. G. Lighte, Pastor.

OBITUARY MESSIMER

On May 8, 1950, Brother Jim Messimer, at the age of 68 years, passed on to be with his Lord whom he had served so faithfully these many years. Brother Messimer was a charter member of the Church of God in the State of Texas. For 33 years he was a loyal member, a faithful worker, and leader of the church. He leaves to mourn his death his faithful wife, two sons, two daughters, and many friends. Funeral services were conducted by our state overseer, Rev. E. O. Kerce, assisted by Rev. Wilkerson, a Methodist minister, and Rev. Rucker, a Baptist minister of this city.—Mrs. Earl Hensley, Pastor, Strawn, Texas.

COVER PICTURE

The East Louisville Church was organized in 1940, by Rev. E. W. Carden, who, though a young man, has done a great pioneer work for the Church in Kentucky.

Young Brother Carden was succeeded by his father, Rev. Willis Carden, who served the church for a year. After he resigned, Rev. E. W. Carden accepted the church again. During this time the church met in rented buildings. At the close of his pastorate, a lot was purchased on which to erect a church.

The writer accepted the church in 1944 and began a building fund and program, building a 30x62½ foot block and brick church, with full, poured concrete basement. After three years he resigned and Rev. Ed Cox accepted the church. During his one-year term he continued a progressive program.

At the request of the state overseer,

the writer returned and has had two of his most successful years. In addition to other work, we have built a five-room living quarters to the church; spent approximately \$2,500 on radio time; averaged 192 in Sunday School last month; and recently broke our record with an attendance of 252. Every department has shown an amazing growth. The East Louisville people are progressively minded and easy to work with.—J. David Pitts, Pastor.

REQUESTS FOR PRAYER

PRAY FOR:

The healing of my body.—Miss Florence Eustes, Mt. Airy, N. C.
My husband to be saved and healed.—Mrs. Richard Dixon, Fitzgerald, Ga.
Me.—Sister Katherine Brown, Hattiesburg, Miss.
Mr. Charles Randel to be healed of asthma; his spiritual condition; his wife to be healed of cancer of the stomach.
My son to be saved.—Mrs. Janie Skipper, Salisbury, N. C.
My seven-year-old daughter to be healed of bruises; my married daughter to be healed.—George Dalton, Scottsboro, Ala.
My throat to be healed.—Nola Harvey, Gastonia, N. C.
The healing of my body.—Mrs. Bessie Dooley, Bremen, Ala.
Me to be healed of a bad stomach condition.—L. C. Wright, Stockton, Calif.
The healing of my body.—Fred Hibbard, Jasonville, Ind.
My unsaved husband; the healing of my body.—Mrs. Clinton Randall, Okolona, Miss.
The healing of my body.—Mrs. Pearl Rogers, Barnardsville, N. C.
Me to receive my eyesight.—R. B. Brigman, Rutherfordton, N. C.
My husband and daughter to receive the Holy Ghost; my mother to be healed.—Martha Hollifield, Russellville, Tenn.
The healing of my body.—Mrs. Wm. Keith, Adamsville, Ala.
Me to be healed of infection of the bladder.—Mrs. Eula Oguinn, Toledo, Ohio.
My brother to be saved.—Josephine Loveless, Ninety Six, S. C.
My son to be saved; my eye and stomach.—Mrs. Ida Ping, Colo, Ky.
The healing of my body; my home; my husband.—Mrs. Mozell Lee, Brownsboro, Ala.
A brother who has T. B.—Mrs. M. Boling, Austin, Ind.
Me to find a job; me to be healed.—A sister in Christ.
The healing of my mother's body; our home; for my son's soul; my health.—Mrs. H. H. James, Denmark, Miss.
Me to be healed of a stroke and kidney trouble.—J. B. Weeks, Ellijay, Ga.
My father to come to the Lord; the healing of my body.—Miss Pearl Walter, Claysburg, Pa.
The healing of my body; my daughter-in-law.—Mrs. Mary Passman, Independence, La.
My brother to be healed and filled with the Holy Ghost; my unsaved children to be saved.—Mrs. Ida B. Johnson, Lebanon, Ohio.
Me to be dismissed from the Army so that I might work for the Lord.—Ray Collins, Camp Carson, Colo.
Our home.—Mrs. Irene Masdon, Avondale Estates, Ga.
The complete healing of my body.—Mrs. J. W. Skelton, Booneville, Miss.
Mrs. Donald Darnell, of Oklahoma City, Okla.; me to be healed.—Mrs. W. V. Barnum, Bloom, Kans.
My brother, who is paralyzed, to be saved and healed; the healing of my parents, husband, and me; my unsaved brothers and sisters.—Mrs. W. W. Wilson, Coalmont, Ind.
My eye to be healed.—Miss Martha Mongold, Upper Tract, W. Va.
Mrs. Ruth Hartman, 1604 Roaling Road, Relay, Md., to be healed of cancer.—A Sister, Brushy Run, W. Va.
My husband to be saved; me to get closer to the Lord; our home.—Mrs. J. C. East, Max Meadows, Va.
My son to be saved.—Mrs. Fannie May Stewart, Homerville, Ga.
My husband to be saved; my grandson to be saved; my boy to change the way he is living.—Mrs. Sallie Baldwin, Hallsboro, N. C.



EDITORIALS

Since the eighteenth is Father's Day, I am respectfully dedicating these editorials, as well as this entire issue, to the fathers in our *Evangel* family. May the Lord's richest blessings be upon all of us in our various responsibilities to our families and to God.

A HEROIC FATHER RECEIVES POSTHUMOUS HONOR

Recently, before a large crowd of Ridgedale, Chattanooga, Tenn., neighbors and distinguished guests, Major General R. S. Stearley unveiled a plaque in memory of Capt. William Blair. There were also numerous children present, who had contributed a large share of the fund for the memorial, to further honor the father of two children who gave his life in his burning Air Force B-25, last September 30, rather than risk crashing into the area of homes, school, and shopping center.

General Stearley, Commanding General of the Fourteenth Air Force, said, "The occasion might be a sad one, but death is often sad, but," he added "there can be fine things coupled with death." He pointed out that Captain Blair's act was particularly courageous, for he was not marching into battle with banners flying, as soldiers frequently do. He could not rely on herd instinct, but had to make his decision alone. He knew the odds were against him. The general concluded, "How can a man die better than facing fearful odds for the glory of his country and the honor of his God?" Mr. Hyatt, a resident of Ridgedale, who was an eyewitness to the crash, said, by way of appreciation for the heroism of the pilot, "Some of us would surely not be alive today were it not for Captain Blair's heroic act." Dr. McCallie, in his prayer, quoted the statement of the Lord Jesus, of which, naturally, all who knew of this young father's heroic sacrifice thought, and are still thinking: "Greater love hath no man than this, that a man lay down his life for his friends."

AN IMPRESSIVE DEDICATORY SERVICE

It has been my delightful privilege and pleasure to be in a number of services in the local churches here in Cleveland since coming to this office. On a Sunday night, recently, at North Cleveland, I was especially impressed by a dedicatory service in which the good pastor, R. C. Cook, very courteously called on Brother Ralph Williams and me to assist him. It wasn't a dedication of any part of the church building, but a dedication of twelve infant boys and girls who were brought forward by their fathers and mothers, who formed a very beautiful circle on the large rostrum.

It is a fact that our ordinances do not include infant baptism because we do not believe that the Bible supports it, and, yet we certainly do know that Christ Jesus

considered the infants, who are under the atoning protection of His blood, and, therefore, innocent of, and unaccountable for, sin, members of His body and kingdom, for He said to the disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Then, too, in respect to dedicating the children, we remember that in the nineteenth chapter of Matthew it is recorded, "Then were brought unto him little children (evidently by their fathers and mothers), that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them." Thus, instead of Jesus condemning the custom of Jewish parents to take their children to the Temple for the holy men of God to consecrate, He supports it by taking time out in His busy itinerary to bless the boys and girls that their fathers and mothers brought to Him on the dusty road. I have often wondered what those boys and girls became after the Lord Jesus laid His hands upon them and blessed them. It is also only natural that we wonder what these twelve little boys and girls will become since they were dedicated in the name of the Lord Jesus to God's cause and usefulness to their fellow man. It is our hope that neither God, the parents, the ministers, nor society will be disappointed in these children, but that they will develop into great men and women to wield influences to the glory of God and benefit and edification of the Church of the Living God and the world at large.

MY CHILD

Furman Curtis was two years old when a gallon bucket of scalding water was accidentally capsized on him, covering his left side. The skin came off with the clothes. Needless to say that my wife and I, as well as the other children, were suffering untold agony of heart and mind; but as I walked the floor and prayed and cried to God for the child's relief, he was saying between cries and sobs, "O Dod, O Desus."

Then I said, "Thank God, the child knows that the Lord Jesus can help him. Now, Lord, please hear the cry of this precious child and give him relief."

God did hear and answer and there is not even a scar on Curtis' body.

Parents, pray with your children, so that they will respect, love, and have confidence in God.

A CHILD'S FAITH

"Mother, will we ever see Daddy again?" asked the lonely hearted orphan.

"Yes, darling," replied the grief-stricken mother.

"When, Mother?"

"When Jesus comes for you and me and takes us up to heaven where Daddy and God are."

"When will Jesus come for us, Mother?"

"Why—why—He is apt to come just any time, honey."

Mary dropped her head for a moment, then with joyful anticipation all over her little face she said, "Then since the man Jesus is apt to come for us just any time, hadn't we better pack our suitcases and be ready, Mother?"

The Lord help us to have the simple and yet great faith of this child to know that Jesus is apt to come any moment.

Matt. 24:44, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

SUCH AS I HAVE

By M. P. CROSS

Acts 3:6

There are several things about this lesson, in the third chapter of the Acts of the Apostles, of which I should like for you to take note of. (1) Peter and John, two of the chief apostles, going to a prayer meeting! It looks as if the laymen and a few of the exhorters could take care of an insignificant service like a midweek prayer meeting, without great men, high officials in the church, having to bother about it. I have wondered many times just how many of the great officials in the churches today, elders, monks, bishops, overseers, and others with high sounding official titles, are actually interested in such things as an ordinary prayer meeting. In thinking the matter over seriously, I have come to the conclusion that every one of them who is genuinely saved, born again, born from above, and has the fire of God burning in his soul is interested. There may be times when official duties demand the attention of officials and ministers of higher rank, and keep them away, and still there be a burning desire in their hearts to be there.

Peter and John, men of God with high positions and weighty responsibilities, were not only at the Temple for this prayer meeting, but they were there "AT THE HOUR of prayer." They did not come dragging in twenty or thirty minutes late. If Peter and John had been late for the prayer meeting, the lame man might have been gone, and they would have missed the opportunity to minister to him. Midweek prayer meetings are a good place and a great opportunity for all Christians; but it takes something within or without to get people to go.

I was talking to a steward in a certain church, recently, about prayer meetings, and he told me he was ashamed to tell me how few of his people attended the midweek prayer services. He said they had completely closed down these services because there was no one attending, and that he had worked up a plan with his pastor to revive them. This man was a successful businessman, and he told

me how many ping-pong, bingo, Chinese checkers, and other games he had bought and paid for himself, and installed in the basement of the church, in order to attract the people. He said they would gather and sing one song and have a prayer, then let the people divide up into groups to play their favorite games. On the first Wednesday night that they announced this, they had fifteen out for prayer meet—oh, excuse me, to play games. On the second Wednesday night, they had nearly thirty, and they were pulling for fifty for the third Wednesday night. They had twelve hundred members in the local church and had managed to get nearly thirty out for the midweek game-playing prayer meeting! My wasn't that wonderful! (?) Thirty out of twelve hundred attracted to the house of God to play games and listen to the preacher pray ONE PRAYER! He said as they made progress in getting the people out, they planned to have two or three songs and more prayers, and try to turn it into a prayer meeting again. This man, being a good friend of mine and well acquainted with our church, asked me what I thought about what he had done. You may be surprised to know that I did not condemn his action. I told him it took old time, heartfelt religion or entertainment, one or the other, to get people out for the midweek services, and since his church had left off the former, even though I hated to see the house of God desecrated like that, maybe his members were better off there than they would be out with a part of somebody else's families at a tavern or roadhouse or something of that kind.

I told this man that his people once enjoyed old time religion, but that the Church of God had taken up where they left off. On this point, however, he corrected me. He said the _____ Church took up where they left off, and that when they began to compromise with the world we took up where they left off.

Well, Peter and John were on their way to a PRAYER MEETING, and they encountered this man who was

begging for a living. He had been lame from his mother's womb, and was making his living by begging near the gate to the Temple. Isn't it strange that these beggars always chose place by the church door instead of by the door to a saloon or gambling joint? This man asked these men of God for an alms, just as he was used to doing of those who passed by; but Peter stopped and told him to look at them, and the man looked at them, "expecting to receive something." Of course, he expected more than the ordinary offering, since these men had stopped to talk to him. The wording here indicates that he expected some worth-while gift—a big piece of money. Some of us have said that Peter and John were broke; that they did not have a penny in their pockets. The record does not bear this out. Peter did not say they were broke; that they did not have a cent. He was merely letting this poor man know that they were not wealthy; they did not have "silver and gold." They were not able to give the man a big piece of money like he, no doubt, was beginning to expect; but he said to this poor crippled beggar.

"Such As I Have Give I Thee:

In the name of Jesus Christ of Nazareth rise up and walk." Yes, thank God, he had something to offer the man, something more than gold. When I first read this "SUCH AS I HAVE GIVE I THEE" I thought of it as being something peculiar to Peter and John and just a few others, but I am beginning to realize that not only a few followers of the Lord have been doing this, but EVERY PERSON FROM ADAM AND EVE ON DOWN TO THIS PRESENT DAY ARE DOING THE SAME THING. We are giving those with whom we come in contact just what WE have. Brother, sister, friend, we are not living to ourselves. We are contributing something to the world as we pass through, and we can not give what we do not have.

This man went on with Peter and John into the Temple, leaping and walking and praising God because he had received of them what they

had to give. If they had had nothing but a card-playing, show-going, worldly amusement religion, that would have been all they could give this poor man. Suppose some real old saints of God were to start to one of these game-playing, amusement, entertainment midweek prayer meetings and find a cripple near by, pray for him, and the Lord would save and heal him, and he would go with them into the midst of this jolly, carefree, game-playing, prayer-meeting crowd, walking, and leaping, and praising God." What do you suppose they would think of him (and the men who prayed for him)?

"Such as I have." What do WE HAVE today to give those with whom we come in contact? A couple takes their baby to church. During the service Sally begins to act as if she is taking a cold; her eyes and nose begin watering, and she begins to run a little temperature. The parents ask, "Where did Sally catch this cold?" Next morning they notice that Sally is breaking out with measles, and pretty soon several children in the neighborhood who were at church that night take the measles. That is what Sally had, and that is what she gave them. If she had had smallpox, scarlet fever, or whooping cough, she would have given them that; but she just had the measles.

"Such as I have" is what I am giving to those with whom I associate, whether it is poverty or wealth, joy, and gladness; an old grouchy, stingy, selfish, disposition, or a humble, helpful progressive Christian spirit. Those who rub elbows with me, at least some of them, are going to be affected by what I HAVE and not by what I profess.

You have often heard it said that a bad boy or girl moved into a neighborhood and ruined almost the whole neighborhood. If you don't believe that a nasty temper is catching, just watch a group of children playing. One of them will get angry at nearly nothing, and begin to talk ugly and threaten, or maybe actually let his fist fly. Pretty soon you will see at least two of them into it, and maybe a half dozen.

Take an old stingy, selfish professor who belongs to the church and never gives anything nor takes any part in the work of cleaning up around the church to make it look nice; when a mission offering or a love offering for the pastor is taken

he puts in a nickel, or maybe just makes an unbecoming remark. The next thing you know, some man whose wife belongs to the church, and he has been extremely liberal in letting her help, will say, "Mary, old man — is just as able to help as I am, and if he is not going to do anything for his own church, I am not going to give you anything to put in." On the other hand, sometimes there is a man (or woman) who is poor or in ill health, but he is full of the love of God and unselfish and industrious. Every time there is work to do, he will be right there to do more than his part. Every time there is an offering for any department of the church, he will do more than he is really able to do. Soon that



REV. M. P. CROSS, STATE OVERSEER OF ILLINOIS AND MEMBER OF GENERAL MISSION BOARD

spirit catches to other members and to outsiders, and they will be saying, "I know I am just as able to help as Brother and Sister So-and-So, and I am going to do my part."

A critic in the church who is always finding fault with the Sunday School teacher, the pastor, and everybody, can soon infest the local church with a spirit of criticism that will do untold damage to the church and community. He is giving SUCH AS HE HAS. Did you ever meet someone who was full of doubts, fears, and criticism, and when you parted from them you had to pray through before you could really enjoy your own salvation again? Somebody says that old Sister So-and-So, in whom the whole church has the utmost confidence, is bad to quarrel with the neighbors and takes up for her "younguns," no matter what they do. Old Brother Jones, who is held in high esteem, has pulled a shady financial deal, and it is believed he

uses tobacco, and that different ones have said you just couldn't depend on what he said. When you leave a person like that, you are inclined to ask yourself, "Does this religion really do for us what I have been thinking it did?" "Maybe, after all, almost everybody has about backslidden." Yes, that person was loaded down with that kind of spirit, and they gave you some of it.

On the other hand, if you are a little discouraged, and someone comes along telling you some good news; "Had you heard about Sister Brown? A woman in the neighborhood was sick and she went over and fixed her children something to eat, and before she left she got down and had prayer with her, and the Lord healed her." "While we were having family prayer last night one of our children prayed through to the Holy Ghost." "Had you noticed that our pastor is just outpreaching himself lately?" "Didn't we have a wonderful Sunday School last Sunday?" You leave a person like that feeling that life is worth living and that the Church is making progress.

Have you met with people who seemed to carry with them a solemn, religious feeling which seemed to get hold of you? Have you heard certain ministers preach sermons that left you with a deep hunger in your soul to get closer to God? WHAT DO WE HAVE TO GIVE THE WORLD? Whatever we have is just naturally going to spread, whether we want it to or not. The rich man who goes to Florida to spend the winter may not be interested in helping the poor working man, but the money he spends at the hotels, restaurants, etc., automatically makes employment for the working man. If we live a Spirit-filled, consecrated life, full of the love of God and a deep yearning for the salvation of the lost, something is going to get hold of people who come to our services, and revival will automatically break out. "SUCH AS I HAVE." What do we have, division or unity? love or hatred? a grouchy, fault-finding, stingy, selfish spirit or an unselfish, deeply consecrated life, permeated with the love of God? Whatever you have you are going to give it to somebody. Will it be something to bless the church and bring eternal life to our neighbors and friends, or will it be something to hinder and hurt? "SUCH AS I HAVE GIVE I THEE."

Jesus Christ - God's Son

By W. G. LIGHTE, PASTOR, INDIAN RUN, KY.

Due to the apparent misunderstanding of the Bible as to the relationship of God the Father and Jesus Christ the Son, the following is prayerfully submitted, not for controversy, but for enlightenment. There are those who would have you believe that God and Jesus are synonymous, therefore the following scriptures from the Word of God are given for consideration:

The first scripture for thought is found in Mark 13:31: "Heaven and earth shall pass away; but my words SHALL NOT pass away." These words were from the blessed lips of Jesus and give us to understand that regardless of the thrusts made by the atheists, infidels, and others, HIS words shall not be changed. So, dear ones, we see we must abide by "thus saith the Lord" and let men be silent.

In Matt. 12:50, we read, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." These again are the words of Jesus, which were spoken while He was on earth. If He and the Father are one, then how could the Father be in heaven and Jesus on earth? Also, if Jesus is God, then according to His words we would be the brother, sister, or mother of God. Indeed this cannot be. Matt. 16:17, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto thee, but MY FATHER which is in heaven." These words were spoken to Peter when he confessed that Jesus was the Christ, the Son of God. From these beautiful words we see that we are to rely on what the Word of God says and not put all our confidence in man. We again find in Matt. 20:23, "To sit on my right hand, and on my left, is NOT MINE TO GIVE, but it shall be given to them for whom it is prepared OF MY FATHER." Here Jesus instructs the mother of James and John that it was not left to HIM to say who would sit with Him in His kingdom, but this was left to HIS FATHER. From these words surely we can understand that IF Jesus were God, then He would have had the

authority to say who would sit on His right hand and on His left hand in His kingdom, but we must believe Him when He says, "This is NOT MINE TO GIVE." If you need further proof, turn to Mark 13:32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, BUT the FATHER." We readily admit that God is omniscient; therefore, from the one scripture alone, we certainly should be convinced that there is a distinct personality of the Father and also of the Son, because this scripture clearly states that the FATHER had knowledge concerning the coming of Christ that the SON did NOT have.

For further reference, turn to Luke 23:46, "And when Jesus cried with a loud voice, he said, Father, into THY hands I commend MY spirit." After untold suffering at the hands of the angry mob, in His dying hour on the cross, after the plan of salvation had been finished Jesus recognized God the Father and commended His spirit into the hand of His Father. If He and the Father were ONE, please explain to me why He cried, "Into THY hands I commend MY spirit"? Let us now go to the beloved disciple, John, and read in chapter 5, verse 37, "And the Father HIMSELF, which hath SENT me." Surely, we all know that before a person can be sent there MUST be a SENDER. Turn now to St. John 13:3 and start again. "Jesus knowing that the Father had GIVEN all things into his hands, and that he was COME FROM God and WENT to God." If there were not TWO here, I implore you to enlighten me as to how the FATHER could give all things into the hands of Jesus and also how Jesus could COME FROM Himself and GO to Himself. Before you can GIVE me a piece of candy, I must be there to RECEIVE it; so, before ALL THINGS can be GIVEN, there must be a GIVER, and we know there must be a RECEIVER before there can be a GIVER. Surely, there is a Father and a Son. John further speaks, in 14:16, "And I will pray the Father, and He shall give you ANOTHER Comforter." If He were God

the Father, WHY would it be necessary for Him to PRAY TO THE FATHER? In the 23d verse, same chapter, Jesus again says, "If a man love me, he will keep my words; and my FATHER will love him, and WE will come unto him, and make OUR abode with him." Arise quickly, "Jesus Only" folks, and give me the definition of "WE" and "OUR." In the latter clause of St. John 16:28, the Son of God states: "I LEAVE the world and GO to the Father." If He were His own Father, would it be necessary for Him to LEAVE the world and GO to the Father? Would He not be with Himself all the time?

Let us call the first Christian martyr, Stephen, to the stand. Surely, this precious brother, full of the Holy Ghost, in his dying hour would tell no falsehood concerning this important matter; and we find Luke writing in Acts 7:55, 56, "But he (Stephen), being full of the Holy Ghost looked up stedfastly into heaven, and saw the glory of God, AND Jesus standing on the RIGHT HAND of God, and he said, Behold, I see the heavens opened, and the SON of man standing on the right hand of God." If God had not been in heaven WITH Jesus, then how could Jesus stand on the right hand of God? Call Jesus back and let Him testify again. Matt. 26:39, "And he went a little farther, and fell on his face, and prayed, saying, O my FATHER, if it be possible, let this cup pass from me: nevertheless not as I will, but as THOU wilt." We see here TWO wills, the will of Jesus the Son and the will of God the Father. If Jesus is God, WHY should He pray to SOMEONE ELSE that HIS will be done? Again the lowly Lamb of God speaks, "And now, O Father, glorify thou me with thine own self with the glory which I had WITH thee before the world was." This scripture needs no comment whatever, unless you just don't understand what the word "with" means. The Gospel of Matthew states that at the time Jesus was baptized by John in the Jordan, "Lo a voice FROM heaven, saying, This is my beloved

(Continued on page 15)

Reports

REVIVALS IN KENTUCKY

L. H. Aultman, State Overseer
of Kentucky

Dear Brother Bright:

Here is some news of some of our revivals in the State of Kentucky. God has wonderfully blessed in meetings throughout the State and during the month of February a total of 660 were saved, 292 sanctified, 246 filled with the Holy Ghost, 203 baptized in water, and 126 added to the Church.

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CAWOOD—I am sure you will rejoice with us, in that God gave the biggest revival Cawood has known. Fifty-eight were saved, 29 sanctified, 38 filled with the Holy Ghost, 24 baptized in water, and 28 joined the church. This makes 137 members. Our evangelist was Brother Stanley Rippe-toe.—Rev. George W. Ayers, Pastor.

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CORBIN—In an old-fashioned revival 49 have been saved, 25 sanctified, 19 filled with the Holy Ghost, 30 baptized in water, and 31 added to the church. The Sunday School record was broken. Reverends C. L. O'Bannon, L. H. Aultman, and Donald Aultman did the preaching.—John Newton, Pastor.

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GRAYS KNOB—We praise God for a wonderful revival here, conducted by Sister Myrtle Shelton. Sixty-one were saved, 15 sanctified, and 15 filled with the Holy Ghost. We have a wonderful church, and the Lord has blessed us.—Freeman Barton, Pastor.

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EVARTS—Forty-one were saved, 12 filled with the Holy Ghost, 14 baptized in water, and 31 added to the church, in a recent revival conducted by Reverend Freeman Barton.—Wm. D. Neal, Pastor.

— — —
BERNARD—We thank God for a revival with Brother Oscar R. Robbins. Thirty-five were wondrously saved, 13 sanctified, and 4 filled with the Holy Ghost. Our house was filled every night.—James R. Foster, Pastor.

— — —
MIDDLESBORO—We thank God for a great revival conducted by a member of this church, Mrs. Lena Hyde, in which 30 were saved, 7 sanctified, 8 baptized in the Holy Ghost,

and 15 baptized in water. God is blessing our church wonderfully and our membership has recently come from 82 to 142.—Ed Cox, Pastor.

God Is Graciously Blessing Church Near Soddy, Tenn.

The Lord is blessing Maple Hollow Church of God in a great way. We have just taken in five new members, and two have been saved and baptized with the Holy Ghost. I have been pastor of the church two years; during this time we paid off an old debt of \$650, put on a new tile roof, laid new floors, bought seats and curtains, and paid off the piano account, which was \$200. For the month of April the average Sunday School attendance was 104; Y. P. E. attendance, 116. We had only ten members when I came here, but the Lord has blessed us and we now have twenty-three. Besides our district and state mission offerings, we have raised \$13 for missions. The church is out of debt. The Lord has done great things for us and we are giving Him the praise.—Ross Redden, Pastor, Soddy, Tenn.

New Church at Carlisle, Ala.

I want to tell you about the new Church of God at Carlisle, just about four or five miles south of Boaz, Ala. Brother Alford McDowell is the pastor and he is a wonderful man of God. His good wife is a good church worker, also. The church is a little pole and slab shack, part of it floored and with sawdust on the rest. The members have a nice lot bought near the highway, but they are all poor farmers and have little or no money. We had a revival sometime back and 24 received the Holy Ghost. Please pray for us.—Sister Vada Horton, 308 Emory St., Boaz, Ala.

Millville, N. J., Being Blessed

We praise God for the great revival spirit which is taking place in the Church of God. We praise God for the mighty outpouring of the Holy Ghost which God said He would pour out in these last days. We thank God for a group of young people who have been very obedient to their pastor in receiving God's truth, and for a consecrated pastor who loves her flock. We also thank God for our state overseer and his wife, Brother and Sister J. H. Adair. God has blessed our Sunday School the past few weeks. Pray that God will continue to bless this work.—Brother and Sister Hanley.

CLARKSBURG, W. VA., DISTRICT CONVENTION

The Clarksburg District Convention convened at the Salem church, April 14-16, under the supervision of Rev. S. B. McCane, district overseer. The presence of the Lord was with us throughout the convention. Everyone seemed to be at his best. We were privileged to have with us Rev. Paul H. Walker, our highly esteemed state superintendent. The opening service Friday night was under the leadership of Clayton McCane, district youth director, with prayer, special songs, and choruses from our youth. Following was a very inspiring message by Brother Walker, "Youth, Their Needs and Place in the Church."

Saturday morning was a time of blessed fellowship as Brother Walker spoke on "Unity and Its Results." Saturday afternoon we were made to realize what can be accomplished through prayer, as Rev. W. E. Winters, of Rhodell, W. Va., brought a very timely message on "A Prayer Life." Saturday night our hearts were inspired as Rev. C. C. Blevins, of Mallory, W. Va., delivered a great message, using for a theme "Seeking a City."

Sunday morning was a time of rejoicing as we listened to the Sunday School lesson taught by Brother McCane, host pastor. Following was a message by Rev. E. P. Musick, of Clarksburg, W. Va., on "The Unchanging Christ in a Changing World." Sunday afternoon Rev. H. H. Hungate, of Parkersburg, W. Va., seemed to be at his best as he spoke on "The Fruits of the Spirit."

Other ministers present were: Rev. E. R. Heaton, Fairmont, W. Va.; Rev. N. E. Skaggs, National, W. Va.; Rev. L. W. Davis, Calvin, W. Va.; Sister Bertha Stewart, Lost Creek, W. Va.; Sister Lillian Flanagan, Salem, W. Va. The choral singing was under the direction of Rev. Kenneth Weaver, of Flemington, W. Va. Special singing was rendered by the Mallory Quartet, McCane Quartet, the Helmicks of Fairmont, Rev. Weaver and wife, Lucille Vance, Hazel Clevenger, and Lillian Frame, and others.

The churches responded with a liberal mission offering in the amount of \$105.88. I feel I am speaking the sentiment of all the ministers and laity when I say that we appreciate Brother McCane, who is constantly on the job working in the interest of the churches on the Clarksburg District.—Kenneth Weaver, Reporter.

God's Word for God's World

Indianapolis Address of Stephen W. Paine, Past President
of N.A.E. Condensed by J.D.B.

Our constitution (Article II) reminds us that the National Association of Evangelicals exists for the purpose of raising a united witness to the historic evangelical faith, a witness which shall also and inevitably bring the spotlight to bear upon movements which are apostate from this gospel. To this end the NAE is to afford Bible-believing Christians a medium for actual united activity which may be indicated for the implementing of this witness.

Then follows our Statement of Faith, setting forth what it is to which we raise our united witness. Its declarations have to do with the full authority and dependability of the Bible as the Word of God, the Holy Trinity, the deity and atoning work of Christ, fallen man's need of regeneration, the person and work of the Holy Spirit, the resurrection of the dead, and the spiritual unity of believers in Christ. This then comprehends our "like precious faith," that core of evangelical belief which our thirty-three associated denominations and 400 several congregations, regardless of widely differing development in theology and polity, hold to be basic and necessary to true Christianity.

That in this position we are simply taking our place in that succession of faith which has been the continuous heritage of the Christian church through the centuries of this era of grace no informed person will gainsay.

This is the basis of the gospel which our churches preach and to which the Holy Spirit has been pleased to set His seal as men have been transformed by its power and made to walk in newness of life. For, as the Scriptures tell us, "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21).

THE FATAL HUMAN CYCLE

We look now at some of these wisdoms by which man "knows not God." By this statement we do not for one moment mean to say that all the peo-

ple in these movements come short of a saving knowledge of God. Salvation is by faith in Jesus Christ and is known to God and attested by the Spirit. We do mean to say that in our opinion the main thrust of these movements is away from God and that Christians should be aware of them.

We see, for instance, the mighty host of prosperous Xerxes reaching out for European conquest. We see this absolute monarch, delayed by the inclemency of nature, foolishly ordering his servants to chastise the waters of the Hellespont. Shortly, we see the great army and navy driven back in rout by an insignificant aggregation of Athenian defenders. Elsewhere Herodotus quotes the Athenian Solon as saying to King Cyrus, "I know, oh King, that God suffers none but himself to be proud."

This pattern is, of course, compatible with the teaching of the Scriptures. God "knows the proud afar off" and "those that walk in pride he is able to abase." The power of Sennacherib, who dared to defy God, is blighted overnight, and he finds his way home in disgrace.

The apostle Paul, in Romans 1, traces the same pattern with reference to lost and sinful man. Verse 21 describes man's underlying drive of pride: "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

One can detect this same element in the verse quoted from 1 Cor. 1:21: "The world by its wisdom knew not God." But here there is also the element of salvation because of God's mercy—there is a way out which divine grace provides: "After that . . . the world by (its) wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." So we want not only to examine these philosophies, but we want to keep our eyes on "the way out."

LIBERALISM IS HUMAN PRIDE

First, let us look at religious "liber-

alism" or, as it is sometimes called, "modernism." It comes in many and diverse forms and fashions, but in essence it receives its character from its rejection of the evangelical attitude that the Bible is a book intrinsically different from all other books, that it was supernaturally written by the help and guidance of God, and that its plain and straightforward statements are to be taken just as they read.

What then is modernism's spring, its basic motivation? Basically, it is to set aside the absolute authority of God in His own universe, and to invest man with as much of that authority as can be done and still keep enough of the guise of theism to stay within the institution known as the church. Seventeenth century deism supplied the basic urge to reduce God to the status of a piece of furniture in the universe which He might have been supposed to create. Nineteenth century evolution made available a plausible implementation which was seized upon by Hegel and his followers, and from it came the higher criticism which began with the evolutionary assumption that life must always of necessity proceed from the more simple to the more complex, and with the anti-supernatural assumption that even God would not or could not interfere with this rule, much less enable the writers of Scripture to write as accurately of future events as though they had already happened.

Armed with these two hypotheses so helpful to their basic desire, the higher critics made short work of the authority of the Bible, as they cut away at it here and there, reassigning authors and dates, throwing out as mistaken or spurious everything that did not fit the new scheme, and building on this new humanistic foundation a specious body of reasoning which they passed off as further substantiation. They also without shame borrowed from the compilations of the atheists and avowed infidels ammunition with which to further discredit the Book which, through the centuries of the Christian era, had been the "thus saith the Lord," the sure and unfailing food of the Christian church.

CHRIST MUST STEP DOWN

This elevation of man by human fiat is accompanied by a humanizing of the Christ, whom Christians of all ages have held to be "very God of very God," in harmony with the straightforward teachings of the Scriptures. But such a view is not democratic. Dr. Wellsner Fellow typifies this spirit when he says, speaking at the 1944 meeting of the International Council of Religious Education in Chicago, "Our teaching becomes idolatry if it presents Jesus, the unique manifestation of God, as being Himself a god. To my mind, one of the major faults with orthodoxy has been the practice of confusing God with Jesus. We still have much to do in deleting from the prayers, hymns, and certain textbooks used with children, evidences of Christ-worship."

This "democratic" concept of our Saviour finds a fairly clear statement in the book *An Emerging Christian Faith* written by Dr. J. W. Nixon, for some time prominent in the Federal Council's Department of Research and Education. He says (p. 200), "The field is open for anyone at any time to mean more to men than Jesus has meant. If anyone can give us a vision of God more satisfying than that of Jesus; if he can make God more real and accessible, man's life more rich and abundant, fellowship with God more intense and expansive than Jesus made it; if he can meet the needs of the humblest and illumine the dark hours as Jesus could not, then he will inaugurate a revolution in religion comparable to that associated with the name of the Nazarene."

Naturally then, the religious liberal has no need for the Bible's "mythical" story concerning Christ's virgin birth. Says Harry E. Fosdick, "Of course, I do not believe in the virgin birth or that old-fashioned substitutionary doctrine of the atonement, and I do not know any intelligent Christian minister who does" (quoted by Ernest Gordon, *Ecclesiastical Octopus*, p. 3). This, of course, is a bit hard on some of us, including the apostle Paul.

Thus man declares his ability to work out his own salvation, to be his own Messiah. As Dr. Nixon of Rochester Colgate Seminary puts it, "The wolf will need to dwell with the lamb, the calf, the young lion, and the fatling together . . . only the agent of that regeneration will be no Messianic King endowed with miraculous pow-

ers, but man . . . 'Nature's insurgent Son' leading the urges and the strivings of nature to their larger fulfillment" (*ibid.* p. 37).

We are making the point that human pride and self-assertion against God are the top roots of modern religious liberalism.

But what has that to do with the practical ethics of modern religious liberalism? One thinks of the numerous institutions and foundations which were established by God-fearing, Bible-believing Christians and were chartered for the purpose of propagating the evangelical faith, to say nothing of the hundreds of churches whose official doctrines are even today thoroughly evangelical, in many of which the pastor and people repeat each Lord's day the Apostles'



Stephen W. Paine

Creed, yet where the present teaching has for its principal goal the undermining and overthrow of evangelical faith. Is there a matter of ethics involved here?

The circumstances under which this change in proprietorship has taken place vary widely, of course. But there have not been lacking examples of designing and ruthless appropriation by the liberals. This attitude toward the spread of evangelical religion is perhaps naturally to be expected. But what shall we say of the ethics of it?

"FIGS OR THISTLES?"

And what shall the end be—the fruits of this system? Well, in describing the ethics we have also been considering a very important phase of the end product surely. But what of the spiritual results? Everywhere one

can read assessments of this by liberals themselves which leave us with the firm impression that there is no healing in the whole thing. Dr. H. P. VanDusen, President of Union Theological Seminary, in his book *The Plain Man Seeks for God* (p. 25) says, "One detects mounting agreement that liberalism has served its mission and is now outmoded. It has betrayed the cause of true religion." Is not this a rather amazing, if perhaps inadvertent confession? "It has served its purpose . . . It has betrayed the cause of true religion."

Yes, "By their fruits ye shall know them." "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). There was and is death in the modernist pot.

HOPING FOR FRUIT

Dr. Cornelius Van Til, in his book *The New Modernism*, concludes his careful analysis by stating (p. 378), "The theology of crisis is a friend of modernism and a foe of historic Christianity. There is not too much danger that modernists will not see this fact. They are themselves accustomed to carrying a purely naturalistic and phenomenalist load in the ships and under the flag of the Christian religion. The danger is rather that orthodox Christians, in spite of much experience with camouflage, will once more permit the wolf to enter their home, and that to their own destruction."

Dr. C. C. Morrison, writing in *Christendom* (autumn, 1943, p. 462), made a most significant statement: "There is in this country a widespread awakening to the fact that American liberalism has robbed the church of its sense of the historical objectivity of the Christian gospel, which is the very life of the church's life." To this charge, neo-orthodoxy, along with the more humanistic liberalism, would need to plead guilty.

SOCIETY OF THE GODLESS

We turn next to a consideration of communism, whose phenomenal spread in the world of today is in so many places raising up a very serious barrier to the proclamation of the saving gospel of Christ. As we look for its basic motive and urge, we discern a fundamental desire for class-assertion, for the shaking off of restraints and the complete liquidation of the upper and middle classes of society, who are regarded as the "oppressors" of the proletariat. To be included in

this program of liquidation are all ideas of God, all religions, for religion is regarded as being simply a potent weapon in the hands of the bourgeoisie for keeping the lower class in subjection. It is "the opiate of the masses."

This is to be seen in the poetry and songs of the communist movement, both here in this country and abroad. We think of Langston Hughes' blasphemous poem "Good-by, Christ!" The poet addresses Christ Jesus, Lord God Jehovah, saying:

"Beat it on away from here now.

Make way for a new guy with no religion at all—

A real guy named

Marx Communist Lenin Peasant Stalin

Worker ME—"

Perhaps we have said enough to enforce our point concerning the fundamental desire of the communists to cast away all bonds and restraints of Jehovah and His Christ. The communist ideal, according to no less an authority than Lenin, is that "the dictatorship of the proletariat is nothing else than power based on force and limited by nothing—by no kind of law by absolutely no rule" (*Complete works*, Volume XVIII, p. 361). We have been talking about overweening human pride.

COMMUNISM'S SELF-RESTRAINT

Concerning the practical ethics of the movement, perhaps it will be unnecessary to say very much. Having cast aside the thought of God, the matter of ethics no longer remains in the communist vocabulary.

A considerable proportion of the Russian people are living under conditions of hardship and privation fully as stringent as those experienced under the czars, while slave laborers in numbers estimated variously from six to eighteen million are used in connection with the great industrial and public works programs of the state. Even members of the communist party live in constant fear and uncertainty. The quest for freedom and self-assertion has not brought them what it promised. And how would the picture appear if we could assess fully the spiritual implications of the godless career of the Russian people generally?

ETHICS OF ECCLESIASTICAL TOTALITARIANISM

We turn now to the matter of Rome's practical ethics, her *modus*

operandi. First, it needs to be said that the Roman Church is an earthly kingdom. When the Senior Cardinal-Deacon puts the triple tiara on the Pope's head at the coronation ceremony, he says, "Receive the three-fold crown of the tiara and know that thou art the father of princes and kings, the ruler of the round earth, and here below the viceroy of Jesus Christ, to whom be honor and glory forever, Amen."

The phrase "father of princes and kings" is characteristic of a great deal of the activity of the church and its hierarchy. The idea of the separation of church and state finds no approval with official Rome. Monsignor George B. O'Toole, Professor of Philosophy at the Catholic University of America, comments in this connection, "It is clear, then, that no Catholic may positively and unconditionally approve of the policy of separation of church and state. But given a country like the United States, where religious denominations abound and the population is largely non-Catholic, it is clear that the policy of treating all religions alike becomes, all things considered, a practical necessity, the only way of avoiding a deadlock. Under such circumstances, separation of church and state is to be accepted, not indeed as the ideal arrangement, but as a *modus vivendi*" (Paul Blanshard, *American Freedom and Catholic Power*, p. 49).

By virtue of its autocratic stand with reference to spiritual truth, its insistence that to it alone belongs the prerogative of declaring divine truth, and its refusal to grant the right of the individual to form his own judgment in matters spiritual, the Roman Church knows no such concept as our American ideal of freedom of religion. This is made crystal clear by a pronouncement appearing in the Jesuit organ, *Civiltà Cattolica*, in April 1948, as follows: "The Roman Catholic Church, convinced through its divine prerogatives, of being the only true church, must demand the right of freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrines. Consequently, in a state where the majority of the people are Catholic, the church will require that *legal existence will be denied to error*, and

that if religious minorities actually exist, they shall have only a *de facto* existence, without opportunity to spread their beliefs . . . In some countries Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this, the Church does not renounce her thesis, which remains the most imperative of her laws, but merely adapts herself to *de facto* conditions, which must be taken into account in practical affairs."

Here then we leave our sombre survey. We have seen these systems briefly, and not so particularly in their actual opposition to the gospel of Christ, the Christ of the Scriptures, as in their own intrinsic lack, which is essentially a crowding out of the Word of God incidental to exalting either the reason or the authority of man.

THE WEAPON OF REVIVAL

What shall we, of the NAE, say to these things? Just this: "After that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Yes, we should be active and alert in apologetic, exposing the error where we see it. And we should take all means possible to counteract its obstruction and opposition. To this end we have our commissions and offices with their faithful and competent staffs. Further, we should not neglect the spiritual weapon of prayer and the practical ministry of giving, without which this work cannot proceed.

But ours is not to be primarily a definite campaign but a carrying of the battle to the enemy. We shall win not by virtue of negotiations but by glorious affirmation. Let us in these days, when God is graciously visiting so many parts of our land with revival showers, hasten forward the preaching of the gospel, each in the part of the vineyard which God has allotted to our responsibility and each in the wisdom which the Holy Ghost teaches. Let the glorious word of pardon go out to the captive prisoners, whether by horseback, mules, camels, or young dromedaries. This will be our best effort in view of the need. Let us be ready in this the day of His power. "After . . . the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Old-fashioned Revivals

BECKLEY, W. Va.—The Beckley Church of God enjoyed a five and a half weeks' revival under the able preaching of Rev. O. A. Rountree, who is a member of the church at Beckley. The altar was full of seekers every night, many experiences were testified to, and many were healed. The church is moving forward under the leadership of our beloved pastor and his good wife, Rev. and Mrs. Ray Morgan. We also have a good Sunday School, with an average attendance of 239 for the month of February.—E. R. Davis, Clerk.

KEY WEST, Fla.—A revival broke out in our local church when the power of God knocked a young man off his seat. A number of people have prayed through to the Holy Ghost. Pray for us, as we are getting ready to enter a building program. We broadcast each Sunday morning from 8:15 to 8:45 over Station WKWF, Key West, Fla.—Willie Lyle, Pastor.

MARKS, Miss.—We have just closed a two weeks' revival at a new place on King and Anderson plantation near Clarksdale, Miss. One of our members, Sister Hazel Duke, moved on this place and, seeing a needy field, began to have prayer meetings. She then got Sister Daisy Richardson, a minister and also a member of the Goodwill Church of God, to hold a two weeks' revival for them. Seven were saved, 5 sanctified, 3 filled with the Holy Ghost, and some who had grown cold were revived. Rev. G. N. May, our good pastor, preached the last three nights of the revival and God surely blessed. These people have organized a Sunday School and have young people's meetings. Only time can reveal the good of this revival. Pray for this new work.—Lucille Rodgers, Reporter.

BARNABUS, W. Va.—We have had a seven weeks' revival here conducted by Rev. John Smallwood and Mrs. Bessie Carr. God poured out His Spirit and 47 were saved, 18 baptized with the Holy Ghost, and 31 baptized in water. Since September our membership has grown from 27 to 60.—Rev. Estmen Carr, Pastor.

GEORGETOWN, S. C.—Rejoice with us over the great revival held in the month of February. The revival lasted four weeks with an evangelist, but the fire is still burning. Twenty-four were saved, 11 sanctified, 10 filled with the Holy Ghost, and 15 added to the church. Some have been saved, sanctified, and come in the church since the revival. Rev. H. Reid Sisk, of Shelby, N. C., was the evangelist. We appreciate the way the Lord is blessing our church under the leadership of our good pastor, Rev. Robert A. White. He preaches the gospel sincerely and uncompromisingly.—Mrs. Ernest Bednego, Reporter.

CAWOOD, Ky.—God gave us a wonderful revival here. Fifty-eight were saved, 29 sanctified, 38 filled with the Holy Ghost, 24 baptized in water, and 28 added to the church. This brings our total membership up to 137. Rev. Stanley Rippetoe was the evangelist, and God certainly used him in a wonderful way. Our Sunday School attendance runs above 200 usually, and God is really pouring out His Spirit upon us.—Mrs. George W. Ayers, Reporter.

LEBANON, Tenn.—We have just had a four weeks' revival, with wonderful results. Sister Olive Weaver Clark was the evangelist and the Lord really blessed. Twenty were saved, 10 sanctified, 6 baptized with the Holy Ghost, and 1 added to the church. Brother Claudie Taylor was with us 3 nights and several testified that they were definitely healed. We thank God for our good pastor, Brother Cletus Clark, and his family. We are expecting great things for the church here and we really want to see it rise and shine for God.—Hazel Winfree.

LINTON, Ind.—We praise God for a glorious six weeks' revival. It was the greatest revival we have had for years. Eighteen were saved, 9 sanctified, 9 baptized with the Holy Ghost, and 5 added to the church. The entire church was blessed. Brother Frank Standifler, son of our pastor, Rev. Charlie Standifler, was the evangelist. Brother Frank preached soul-stirring messages. The Holy Ghost took charge

several nights and there was no preaching; souls came to the altar crying and praying and were saved. We thank God for our pastor and his wife. They have been a blessing to our church. Pray for us that we might press forward and continue to win souls for God.—Nellie Yoder.

HOT SPRINGS, N. Mex.—We have just had a three weeks' revival, with Rev. Edward Combs as the evangelist. Thirteen were saved, 5 sanctified, and 2 filled with the Holy Ghost. It was one of the greatest revivals Hot Springs has ever had. Many souls were blessed and many people were healed of all kinds of diseases. We thank God for all He has done for us. People were here from all states who had come for their health, but they came and went through the healing line and were healed and have gone back to their home states. Praise the Lord for His wonderful healing power.—Rev. E. L. Hall.

GAINESVILLE, Ga.—We have just had a revival here with Brother Jeff Dale, of Atlanta, Ga., doing the preaching. He is a wonderful man of God, full of the Holy Ghost and power. He was a great blessing to the church, and all seemed to be revived by his preaching. Twelve were saved, 10 sanctified, 6 filled with the Holy Ghost, and 5 added to the church. Pray much for our church here.—G. E. Williams, Clerk.

AUSTIN, Ind.—In our revival which has just come to a close here 13 were saved, 11 sanctified, and 10 filled with the Holy Ghost. Rev. D. C. Rayhill, of Louisville, Ky., did the preaching. Brother Rayhill held a revival here a little over a year ago and 65 were saved. He has done much good for the Austin Church.—Gilbert Howe, Clerk.

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Every beginning Bible student will find here a bird's-eye view of the Bible as a whole. Lays a substantial foundation for all other courses of study. Includes a survey of both Old and New Testaments, giving their relation to each other. Gives the important contents and a correct grouping of the books of the Bible, and a brief study of each book with a clear understanding of its great themes. Illustrated charts. Cloth. Price \$1.50.

CHURCH OF GOD PUBLISHING HOUSE
Montgomery Ave., Cleveland, Tenn.

The ROCK

That Is Higher Than I

Text: Psa. 61:2, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

The rock of Gibraltar, situated at the Atlantic entrance to the Mediterranean sea and owned by Great Britain, is an impregnable fortress. With portholes at intervals of twelve yards and mounted with more than 1,000 of the largest and finest guns, it stands as a silent threat to the hopes and desires of any invader of the home of the Englishmen.

In the mountains of North Carolina, lifting itself towards the heavens, is a great rock formation called Chimney Rock. It is a reminder that in the dateless past, God shook the rocks and mountains and formed them by His mighty power.

However, the rocks that I have mentioned to you are not the kind of rock David is speaking of when he says: "When my heart is overwhelmed: lead me to the rock that is higher than I." He is searching for a refuge, for spiritual comfort and consolation.

Man has been able to surmount the heights of education, probe the depths of the sea, spread his wings and fly faster than sound, wrest from the bosom of Mother nature some of her greatest secrets; yet in all of this, man has found no hiding place for his soul. Today, he is sick in body, troubled in mind, and condemned to die.

"Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." The prophet says that a "man" shall be a hiding place . . . a great rock in a weary land. Paul, in his letter to the church at Corinth, says that Christ is that spiritual Rock. Thank God for the refuge we have in the Rock.

At the end of a very busy day, the Master sent the multitude away and boarded a ship for the country of the Gadarenes. Being tired and weary because of His ministering to the needs

of the people, He retired to the hold of the ship and was soon asleep. After they had sailed for some while, the elements began to change. The sky began to darken; the thunder began to roll and roar; jagged streaks of lightning chased each other across the sky; and the wind began to rise.

One of the disciples hastened to the hold of the ship and shook the shoulder of the sleeping Master. "Carest thou not if we perish," he cried. Jesus made His way to the upper deck and walked out into the midst of the wrath of the elements. Lifting His hand toward heaven, these words fell from His lips, "Peace, be still." They are picked up by the wind and carried higher than the waves, beyond the home of the lightning and the

sound of thunder. The sea folded her dripping arms and laid humbly at His feet, the wind returned to his place, and all was at peace. The Master of men, the Ruler of the elements, the Rock that is higher than I had spoken.

Listen, friends, it doesn't matter how high the devil stirs the waves, how loud he makes the thunder sound, if you have the "Rock that is higher than I" in your heart, just steady your feet on the Word, keep your eyes on heaven, and ride the storm out. Then we shall enter the calm of the city of God and say with the poet, "Ten million years, ten million more . . . and then ten million o'er and o'er." I plan to live in them . . . with the Rock that is higher than I . . .

Preached Sunday night, March 26, over WGRC and WBOX, from the East Louisville Church of God, 707 East Jeffer Street, Louisville, Ky., on the Church of God Hour—conducted by J. David Pitts.

Testimonies

FORT PIERCE, Fla.—About one year ago I had an awful soreness through my chest and shoulders. I couldn't get a long breath without feeling like a knife was sticking me. I placed an *Evangel* on my body and prayed and I have never had that soreness any more. A few days ago I had a bad pain in the top of my head which lasted three days and nights. I placed the *Evangel* on my head and prayed and the Lord instantly healed me.—Miss Viola Black.

PITTS, Ga.—I praise God for old-time religion. I am glad of the precious blood of Jesus that cleanses from all sin and brings wonderful peace within that is complete and joy beyond compare. Through prayer we can reach the throne and heaven's door will open to us and God will grant to us the desire of our heart. If we abide in Him and His words abide in us, we can ask what we will and it shall be done.—Lois Brazier.

SODDY, Tenn.—I should like to tell how God healed my eye January 24. I had been blind in my left eye for 18 years. Miss Dorothy Berry, evangelist, spent the night with me. I told her about my eye. Before we went to sleep she said, "I want you

to help me pray for something." The next morning I was washing my face and discovered that I could see. I called to Sister Berry and told her I could see out of my left eye and you can be assured that we had a time of rejoicing. She told me that was what she was praying for. Now I can read the fine print in the Bible with my left eye. I do praise God for healing my eye.—Mary Frances Frizzell.

STARKVILLE, Miss.—The Lord healed me last winter when I was down in my body so bad. I heard Brother Gilber over my radio, so I wrote for him to pray for me. God healed me before I got the letter and the cloth. I do praise Him for His healing power. Pray for me.—Mrs. Ollie Gazaway.

WEDOWEE, Ala.—I am a Church of God member at Potash, Ala. We have organized a Sunday School and Y.P.E. at Zion and have prayer meetings. Sister Ward has written Brother Burroughs to send us a pastor. We need your prayers. I want to hold Jesus up and lift high a standard of Christian living. There are just 5 of us at Zion who have the Holy Ghost. We need help.—Mrs. Florence Mulkey.

Coming Events



Rev. E. L. Simmons extends a cordial invitation to one and all to attend Georgia's great annual soul feast.

Time: Camp meeting, July 3-9. State Convention, July 10, 11.

Where: In Georgia's beautiful state tabernacle at Doraville, on Highway 23, 14 miles out of Atlanta.

Speakers: D. C. Boatwright at evening; H. L. Chesser, guest speaker; R. P. Johnson, Bible lecturer; and many other state and visiting ministers will be speaking.

Special features: Burning of mortgage, night of July 4. Ladies' day, all services by them, July 6.

Singers: Lee College Continental Quartet, Homeland Harmony Quartet, Harmoners Quartet, Mauldin Quartet, LeFevre Trio, Dream Awhile Trio, Beuford Trio, and many others.

E. L. Simmons, State Overseer; C. W. Ray, State Youth Director, Doraville, Ga.

ARKANSAS CAMP MEETING

When: July 17-23.

Where: Forrest City, Ark.

Special Speakers: Visiting ministers and ministers of Arkansas.

Rev. L. L. Hughes, State Overseer, 213 Valmar St., Little Rock, Ark.

PENNSYLVANIA CAMP MEETING

When: July 24-August 6.

Where: Edgewood Grove, Somerset, Pa.

Special Speakers: Rev. A. V. Beaubé, State Overseer of Tennessee; Albert C. Wilson, of London, England; Rev. M. G. McLuhan, of the Northwest Bible and Music Academy; Rev. J. H. Walker, Executive Missions Secretary; Rev. James B. Reesor; Rev. Luther Painter. General officials, state overseers, and many other out-of-state ministers are expected.

Rev. Glyndon Logsdon, State Overseer, Edgewood Grove, Somerset, Pa.

ALABAMA STATE CONVENTION

When: July 4-13.

Where: Campground, Birmingham, Ala.

Speaker: Rev. Ray Hughes.

W. E. Johnson, State Overseer, Box 2129, Birmingham, Ala.

WESTERN CANADA CAMP MEETING

When: July 5-9.

Where: I. B. C., Estevan, Sask., Can.

Speaker: Rev. Ralph Leonard Carroll.

J. Andrew Rafferty, Provincial Overseer, Box 332, Estevan, Sask., Can.

COLORADO CAMP MEETING

When: July 18-25.

Where: Campground at Clifton, Colo.

Speaker: Rev. E. M. Ellis.

W. J. Cothorn, State Overseer, 12 South Twelfth St., Colorado Springs, Colo.

TENNESSEE STATE CAMP MEETING

When: July 3-9.

Where: Cleveland, Tenn.

Camp Meeting Speakers

8:30-9:30 a. m. Bible study—J. D. Bright, Editor-in-Chief.

9:45-10:30 a. m. Church teachings—James Cross.

10:45-11:45 a. m. Tuesday and Wednesday—General Overseer, Rev. H. L. Chesser.

Thursday—Rev. H. R. Morehead, Overseer of South Carolina.

Friday—A. M. Phillips, Business Manager.

1:45 to 3:00 p. m. Tuesday and Wednesday—Rev. Paul H. Walker, Overseer of West Virginia.

Thursday, 1:45 to 3:00 p. m.—M. P. Cross.

Friday, 1:45 to 3:00 p. m.—R. R. Walker, General Secretary and Treasurer.

3:30 to 4:45 p. m.—T. W. Godwin.

1. District overseers and pastors

2. Evangelists

3. Sunday Schools, Y. P. E.'s and all.

7:30 p. m. Evangelistic Service—L. C. Heaston.

Sunday services—Morning Mission Service—J. H. Walker.

Sunday afternoon services—Divine Healing—C. C. McAfee.

A CORDIAL INVITATION AWAITS EVERYONE

A. V. Beaubé, State Overseer, 835 Trunk St., N. E., Cleveland, Tenn.

KENTUCKY STATE CAMP MEETING AND HOME-COMING

It is with great pleasure that we invite you to attend the Kentucky State Camp Meeting, June 12 through 18, in the Church of God State Tabernacle, Richmond Road, Lexington, Ky.

We especially invite all Kentuckians to be with us for home-coming services on June 17 and 18.—L. H. Aultman, State Overseer, 141 Burnette Ave., Lexington, Ky.

MISSOURI STATE CAMP MEETING AND CONVENTION

When July 6-12.

Where: Columbia Park, Flat River, Mo.

Speakers: Rev. E. M. Ellis, evening speaker; Rev. Zeno C. Tharp, Assistant General Overseer, guest speaker of convention.

Three services daily. Everyone welcome.

W. H. Henry, State Overseer, 215 Crane St., Flat River, Mo.

NEW ENGLAND STATES CONVENTION

When: July 21-30.

Where: Appleton, Maine.

Speaker: Rev. A. M. Phillips, Business Manager, Church of God Publishing House. We are expecting several out-of-state ministers: Rev. John Adair, Overseer of New York and New Jersey; Matt Sindle, of Maryland; G. W. Lane, Overseer of Delaware, Washington, D. C., and Maryland.

We give everyone a kind invitation to come and be with us. J. B. Camp, State Overseer, 14 Powsland St., Portland, Me.

Our Boys and Girls . . .

CHURCH OF GOD ORPHANAGE

WILLIAM F. DYCH, Superintendent, Sevierville, Tennessee

BEATRICE COLEY, REPORTER

Once more the beautiful auditorium on the campus of our school in Sevierville was ringing with commencement activities.

On the stage white trellises covered with red roses and greenery, long sprays of flowering vines, and a white picket fence created a garden scene for the closing program of our Orphanage school.

It was an all-school commencement program. Representatives from every grade sat on the stage. These representatives were chosen by the teachers as students who made the best grades, along with having the most commendable attitudes.

Members of the eighth grade received special honor, since they were leaving our school and going into high school next year. These graduates were:

Geneva Coggins	Georgia
Peggy Hamilton	Tennessee
Verda Mae Ellard	Alabama
Betty Thompson	West Virginia
Havious Crowder	South Carolina
Guy Curtis	Tennessee
William Gerritsen	Ohio
Harvey Harkins	Georgia
Martis Johns	Alabama

The eighth grade girls looked so pretty in their new white dresses and red-rose corsages. Peggy Hamilton and Verda Mae Ellard fairly beamed

when given their valedictory and salutatory addresses.

The Orphanage chorus, under the direction of Beatrice Coley, rendered two numbers.

Mr. Mayford Seaton, Superintendent of Schools of Sevier County, delivered the commencement address.

The highlight of the program was the giving of honors and awards to outstanding students.

Those receiving awards for being the best all-round students from each grade were:

Peggy Hamilton	Eighth grade
Mildred Kent	Seventh grade
Vivian Dych	Sixth grade
Jimmy Erby	Fifth grade
Stacy Lloyd	Fourth grade
Louvenia Singleton	Fourth grade
Rachel Judah	Third grade
Carol Dych	Third grade
David Petree	Second grade
Donnie Gerritsen	First grade

Those receiving honorable mention were:

Douglas Cape	Second grade
Virgil Judah	First grade
Sixto Perez	Fourth grade

We feel a very successful year lies behind us, in spite of our changing schools and having to make so many adjustments. We can look forward with hope and courage that next year we shall assume our place in the State of Tennessee as one of the best schools in the State.

felt His healing power. It seemed like I could see the wings of angels come down over me. I have improved much and am beginning to eat. I am looking for God to give me good health. I desire the prayers of every saint for me that I will be trusting my Saviour when I leave this world.—Mrs. Leona Sharp.

CLEVELAND, S. C.—I requested that everyone pray for the healing of my wife's back and left leg of arthritis and also for you to send me an anointed handkerchief. I received the handkerchief Saturday morning, so I went over and got our pastor, Brother G. W. Turns. All of us Christians took the handkerchief

and prayed and I know the Lord has heard our prayers, because her ankle is getting better fast. Thanks be unto God. We are going to start worshipping in our new church soon. Pray for us.—W. A. Campbell.

I am glad that I am saved, sanctified, and have the Holy Ghost and also the gift of healing. I have prayed for many people and they have been healed. I will go anywhere the Lord wants me to go. My family and I trust God with our bodies. Everyone pray that I'll stand true and obey the Lord.—Mammie Childers.

FOUNTAIN INN, S. C.—I praise the Lord because He hears and answers prayer, and for His wonderful healing power. He has healed in my home many times. I truly praise Him for healing me of kidney trouble. Please pray for my unsaved loved ones and for me that I will do what the Lord would have me to do.—Mrs. Martha Thompson.

CLERMONT, Fla.—I truly thank God for His wonderful healing power. I could never praise Him enough for it this evening. He means everything to me. I had been in pain for four years, but kept getting worse, so I gave up and went to the doctor. The doctor told me I had a tumor and several more things. This was on Thursday and I was to go to the hospital the following Tuesday. On my way home I said, "I know the same God that saved my soul can heal my body if I trust Him." My husband and I asked the saints of God to pray for me, and I fasted and prayed for days. God wonderfully healed my body. I feel better than I have felt in years. I truly thank God for it all.—Mrs. F. R. Mickler.

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TESTIMONIES . . .

TUTWILER, Miss.—My health got bad; I was amebic, had ulcers, and some trouble they never could find or wouldn't tell me. I took treatments, but got weaker and finally was confined to the bed. I stopped taking the tablets which they had given me and the Lord began to bless me the next day. Some of the sisters at the Greenville church were led to come to my home. One of them had fasted for 6 days, but none of them knew I had been sick. They prayed for me the next day, but after about 3 days I took a backset. The pastor and church people came and prayed for me and I really

JESUS CHRIST—GOD'S SON

(Continued from page 6)

Son, in whom I am well pleased." If Jesus is God, then He is a great VENTRILOQUIST, as this voice came FROM HEAVEN, and at this moment Jesus was standing in the river of Jordan.

It seems that even the demon powers can understand the Word of God more thoroughly than some people, as we hear in Mark 5:7, "What have I to do with thee, Jesus, thou Son of the most high God?" Here I wish to state that before there can be a Son there must be a Father, and before there can be a Father there must be a Son. We shall now go to the heart of the Bible: "For God so loved the world, that he GAVE his only begotten SON." Is this not enough evidence? If not, let us go to John 8:16, "I am not ALONE, but I AND the Father that SENT me." We continue, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father"; also, "And when all things shall be subdued unto him, then shall the SON ALSO himself be subject unto HIM (God) that put all things under him, that GOD MAY BE ALL IN ALL," 1 Cor. 15:24, 28. At the time of the end Jesus will deliver the authority over into the hands of God, and He (Jesus) will be subject unto God the Father.

John, please come to the front and speak what you think about the people who deny the Father AND the Son. "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father AND the Son." If you deny there is a Father and a Son, the Bible says you are a liar, and we know no liar shall enter the kingdom of God.

In the dying hour of our blessed Saviour, He cried, "Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15:34. We know for a fact that Jesus could not forsake Himself.

One more scripture, Rev. 5:7, "And he came and TOOK the book out of the RIGHT HAND of him that sat upon the throne." Here we see the Lamb of God (Jesus) come to God, who sat on the throne, and TOOK the book from HIS hand. If Jesus and God are one, then why did He COME and take the book? Could He not merely have reached His left hand over to His right hand and taken the book?

May God bless you.

REVIVALS

DONALSONVILLE, Ga.—We have just had a revival with our pastor doing the preaching. There were 17 saved, 11 sanctified, and 6 filled with the Holy Ghost. The Holy Ghost took charge several nights and our pastor didn't get to preach. We love our pastor. He is doing everything he can for the church.—Ruby Myers.

BIG ROCK, Va.—We have just had a wonderful revival here, with Brother P. H. Bailey, of Iaegar, W. Va., and Brother Edgar Mastin, of Chilhowie, Va., bringing the wonderful messages. God wonderfully blessed. The blind were made to see, the deaf to hear, the dumb to talk, and many others healed. The church was greatly blessed. Pray for us.—L. B. Lyons, Pastor.

SPRINGFIELD, N. C.—The revival fire is burning at the Church of God here. In a two weeks' meeting conducted by our pastor, Brother Lane N. Puett, 62 testified to being saved, 38 sanctified, 19 filled with the Holy Ghost, 26 added to the church, and 23 baptized in water. Souls prayed through every night of the services. Many prayed through who never had sought the Lord for salvation before. We praise God for our humble pastor and his wife.—Edmond Caulder, Reporter.

MARVEL, Ala.—Rev. Joe Rankin, of Lee College, was with us here in a five nights' revival, April 6-10. Brother Rankin is blessed in praying for the sick. Brother Macy Smith's right eye was hurt when he was injured in the mines a number of years ago, and he could hardly see out of it. After Brother Rankin prayed for him, his testimony was, "I can see as good as I ever could." Also, he couldn't close his eye and slept with it open, but now it closes. A lady was healed of heart trouble. Rev. Alton Holsenback, a Baptist minister, was healed of ulcerated stomach. Many were prayed for and many received healing. Anyone will do well to secure Brother Rankin for a revival. He is a fine young man who loves the Lord. He is also a fine preacher.—H. L. Kitchen, Pastor.

CEDARTOWN, Ga.—We have just had a great revival which was an outstanding success. We had the largest crowds ever to attend church

here at Cedartown. Five were saved, 6 sanctified, and 4 filled with the Holy Ghost. We paid off the parsonage debt with the help and cooperation of the good people here. We have just finished painting the parsonage on the outside. We are also painting the church and have raised a good mission offering.—Rev. K. D. Beaubé, Pastor.

TENNILLE, Ga.—We have just had a wonderful revival, with Brother A. W. Harper, of La Grange, Ga., doing the preaching. Several were saved and sanctified and 10 baptized with the Holy Ghost. Brother Harper was a blessing to the entire church.—Vola Multis, Clerk.

OUR GUESTS



Rev. and Mrs. T. M. McClendon. Brother McClendon is state overseer of Louisiana, and Sister McClendon is L.W.W.B. state president.

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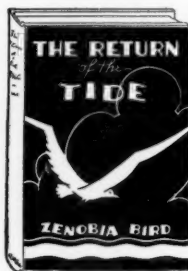
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